1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

535 chants survive without, alas, the musical notation. These dancers, acting out mythical events pertaining to the lives of the gods, must usually have been highly theatrical. Thus as with other peoples of the past, religious service fulfilled the function of the drama.[19] (See Plate 62, bottom left.)

[212] The pictographic writing of the Aztecs was too simple to
537 record a literature. However, the many references to oratory
538 and the wealth of allusions and synonyms referring to the gods and goddesses give a picture of rich fantasy and poetic imagination. The emphasis on the spoken word, the complex background of the religion, the closeness of the supernatural world, would not have produced lean, accurate prose. Rather a semipoetic, highly symbolic verbiage came from the practice of oratory and the chanting of prayers. Thus a rhythmic and rich verbosity existed as a form of polite address that, given a system of writing, might have been transmuted into literature.[20]

517 These activities, which we sanction in our own culture under the terms of arts and letters and to the practitioners of which we assign honor as creative artists, were existent in Aztec society. The status of these practices, however, was very different from their position in our own culture. Much of that area of our own life divided up into the infinite gradation of commercial, legal and governmental pursuits fell within the span of the individual Aztec's normal social life. That energy and activity which we exhaust in religion, art, belles-lettres and science was combined by the Aztecs in the observance of their religious requirements. The nature of their religion and its position in Aztec life and social practice are fundamental to a realization of the nature of their culture.